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to the unmistakably real world given in experience." The book is meant for the plain man, and all technical notes are relegated to an appendix. Professor Marvin gives us a "student's first book in philosophy," which aims to "form a system of closely connected topics," to "represent consistently one contemporary philosophical tendency," and to accord with "the preceptorial method of instruction." After an Introduction, in which different views regarding the nature of philosophy are set forth and a definition of philosophy and metaphysics is offered, the book takes up in order the Nature of Science, and the Problems of General and of Special Metaphysics. Finally, the study of conduct, according to Dr. Mercier, resolves itself into the study of action and the study of ends or purposes. His first Book therefore examines the modes of human action under a number of headings,—spontaneous or elicited, abundant or scanty, instinctive or reasoned, original or imitative, etc.; his second Book, which is much longer, considers the ends that conduct strives to attain and the means by which these ends are compassed, dealing (always in the light of survival-value) with self-conservative and social conduct under all their manifold forms,—custom and fashion, patriotism and philanthropy, marital, parental and filial conduct, recreative and aesthetic conduct, investigation, religious conduct, etc. Dr. Mercier writes with a sincerity and vigor which compel respect, even if they do not always command assent.

Development of Religion and Thought in Ancient Egypt. By J. H. BREASTED. New York, C. Scribner's Sons, 1912. pp. xix., 379. Price \$1.50 net.

This modest little book, which contains a course of lectures delivered upon the Morse Foundation at Union Theological Seminary, is a work of real importance to students of comparative religion and social psychology. Professor Breasted is known both by his field-work in Egypt and the Soudan, and by his *History of Egypt*; and he here gives us in broad outline his view of the growth, consolidation and decay of the Egyptian religion.

The most important body of sacred literature in Egypt is, Professor Breasted insists at the outset, not the Book of the Dead, but the older 'Pyramid Texts,'—which are, in fact, "to the study of Egyptian language and civilisation what the Vedas have been in the study of early East Indian and Aryan culture." The content of these texts is sixfold: funerary and mortuary ritual, magical charms, very ancient ritual of worship, ancient religious hymns, fragments of old myths, and prayers and petitions on behalf of the dead king. It appears from them that a court-religion, the worship of the sun-god Ra, ran parallel with the worship of the Nile-god Osiris, the deity of the common people. "The fact that both Re and Osiris appear as supreme kings of the hereafter cannot be reconciled, and such mutually irreconcilable beliefs caused the Egyptian no more discomfort than was felt by any early civilisation in the maintenance of a group of religious teachings side by side with others involving varying and totally inconsistent suppositions. Even Christianity itself has not escaped this experience." Later, in the feudal age (B. C. 2160-1788), the moral sense emerges, and social justice becomes the official doctrine of the state; these ethical ideas are, in the writer's opinion, not of Osirian but of Solar origin. Still later, Amenhotep IV. (B. C. 1383-1365) attempts, and fails, to introduce a reform of religion on a monotheistic basis. And yet later we

have the triumph of sacerdotalism; religion degenerates into usages, observances, scribal conservation of the old writings, and reaches its final decadence in the Osirianism of the Roman Empire.

There are, perhaps, two main points which may be urged in criticism of the book: first, that the Pyramid Texts are really terms in a series of documents which passes through and beyond the Book of the Dead; and, secondly, that the source and origin of the moral ideals which appear in the worship of Ra and Osiris have not been sufficiently cleared up. Professor Breasted may reply, with truth, that our knowledge of the earliest history of Egypt is still very imperfect. There is, at all events, no question as to the skill with which he has grouped his material in these lectures, and the value of the book to the student who is not expert in Egyptology.

The Lushei Kuki Clans. By LT.-COLONEL J. SHAKESPEAR. London, Macmillan & Co., 1912. pp. xxii., 250. Price \$3.25 net.

The Tribes of Northern and Central Kordofan. By H. A. MAC-MICHAEL. Cambridge, University Press, 1912. pp. xv., 250. Price 10/6 net.

The first of these monographs, published under the orders of the Government of Eastern Bengal and Assam, describes the tribes inhabiting the hilly district which stretches, roughly, from Chittagong on the southwest to Manipur on the northeast. The population scattered over this area of some 25,000 square miles may be classed as agricultural; the tribes were originally semi-nomadic, moving their villages to clear new patches of jungle as the old clearings became infertile; but they are now settling down to permanent residence and are taking to plough cultivation. They use an interesting series of measures of length, expressed by reference to the human body; there are some sixteen or seventeen measures ranging from *chang-khat* or the distance from tip to first joint of the forefinger to *hlam* or the distance a man can stretch with both arms extended. A curious measure of weight is *chuai*, as much as can be supported if hung from the tip of the forefinger palm downwards. A mouth-organ of gourd and reeds is a ruder form of the Japanese *sho*; similar instruments, under various names, are found in Borneo; and a one-stringed bamboo fiddle is constructed like the Malagasy *valiha* or the *satong* of Sarawak, but is bowed with a bamboo strip and not plucked as a harp. A high degree of religious tolerance is shown in the sketch-map on p. 63; here a Lushai has drawn the route from his own village to the village of the dead; but the Christian's village is shown to one side, with its own road leading under the protection of Tsua (Jesus) to a special Christian heaven.

The book deals in the regular way with domestic life, laws and customs, religion, folk-lore, and language of the Lushei and the non-Lushei clans, with an appendix on the families and branches of the Lushei. It is regrettable that the author uses Lushai for the inhabitants of the Lushai hills at large, and Lushei for the single clan which, under the rule of various Thangur chiefs, came into prominence in the eighteenth century: misprints are always possible, while in spoken reference the two words are indistinguishable. The volume is illustrated by water colors and photographs; the index is fairly full, but not always reliable; a map shows the localities inhabited by the several clans, and their probable place of origin.